

BOSTON
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General Meeting 1386

[REDACTED]
Must Remain in
Transcription Room

Mr. Nyland: Every once in a while when I think of Boston I have a feeling that I neglect you and the group and that a place like San Francisco or Seattle looks as if it's closer to me because I spend more time there, relatively speaking, perhaps in a better way. And then this becomes, with a little visit, two or three hours and then rush, rush, rush here. Go to the plane to go home, whatever the excuse may be, and I don't think it's really right because not only that as a group you have the right to ask me to come, but for me the obligation is that I should come. But you need something, judging by your discussions. And one thing about which I'm quite sure is that you need a constant influx of new people. That even this, people who come, perhaps do not find what they wish, that simply their presence is already helpful and that you never can tell what might take place in them. And without having any idea that when you get a new person that he ought to stay, because you don't know what he wants, and, moreover, the person who comes may not find that that what you are giving him is the right thing for him.

At the same time the fact that you become in that sense a little bit more of an open group will put those who are responsible and become more and more responsible a little more on their toes, so as to be able to answer certain things that otherwise among themselves they will not think about. And when you don't have new "wind" come in once in a while, you become stale, and then the in-grown-toe-nail-ness, which is sometimes lovely because even in that particular sense you might reach a certain degree of intimacy and understanding, is not helpful for your own Work. You really dry up a little too much. Because the fact that you have to meet questions which are not your own, or not of your little group, and perhaps start in you a certain --at first maybe antagonism, because one cannot help when one is

interested in ideas to become a little fanatic and object to anyone who really doesn't know what you are all talking about. And only when one has a very special attitude that one wishes to teach, or at least to communicate, and when that happens, you run another risk—that you overtalk.

It's very difficult to know when to stop and how to start. But when you have new people that will require on the part of all of you a certain responsibility which is not related immediately to the group, but is related in two ways. One to yourself in the necessity of formulation, and the other is to express such formulations in such a way that they adaptable to the person who asks, perhaps, a question, or with whom you wish to communicate. So, in order to try to overcome that a little bit and to cut myself up a little more, I wished I could really be here much more and spend more time, but, as you know, the few responsibilities that are there still to be done, also in New York, and in a few places here and there, will not allow me to move over to Boston and be here. But I will come as often as I can. Oftener than I have been here, and also when I do come I will stay for at least three days in succession. And the purpose of that is when we do have meetings that we could concentrate at such a time really in seeing each other during the day, or perhaps doing certain things together, that then we will have a chance that during such little bit of an exchange questions will come up in you, and that the next day you will have a chance to talk about it, because many times I'm quite afraid that when we do have a meeting that certain things are touched and under the influence, of simply the momentum of a meeting, you do not formulate well enough, and that perhaps afterwards, when you happen to think about it, and then you are sorry that you hadn't a chance to ask or that certain things were said which were not entirely clear, and that there was no opportunity for of stopping me, and that in a case like that, that then if the next day, or the next day, there is still a chance to bring it up again, it is not out of your memory as yet. But if you have to wait three weeks, or even if it happens to be on a tape and the answer doesn't appear immediately, then maybe you also have forgotten.

You see, the question of Work very often is a state in which one is, at which at such a time in that state certain questions appear. And when that state isn't there, when you are not emotional-

ly involved, and when it is even a clarity in your mind that is not so easily brought back, then, of course, you will forget. And even sometimes when you have a question, and if a couple of weeks later an answer comes, you many times will have the difficulty of remembering also the state in which you were and why that particular question happened to be in such a way formulated by you.

So, let's try to consider this evening now as something where you can ask a question or any kind of question you wish regarding Work, or regarding ordinary life in which you feel that Work might have a place, and that, maybe, with an answer or a discussion that we might have may not be satisfactory, that very soon I will be back again, and that even if you wish at the present time to make notes so that you don't forget, that then, at such a time, you can remember it. The reason for it is that I have a feeling that the group as a whole has to have much more aliveness and should expand. And you should become a very large group because this kind of a country in which we now live and the situations in which we are, and the problems which must occur to anyone who has his ordinary eyes open, and who is sensitive enough to see what is taking place in the rest of the world, or sometimes, more particularly, in this country, or even in this city, the different problems that we have to face and sometimes we don't like to face them, because they are too difficult to solve, and the question then, what is an attitude that one should take, particularly when one starts to grow up and you have to settle certain problems in your life and which way should they be settled so that they could become for you not only a definite answer that will last for some time, and that you don't have to change your mind after a couple of months. I say for that reason it is necessary to find certain things in your life to which you can adhere and which will be able to give you a definite something like a guide for yourself to which you then can refer, and that that what is necessary is not a quantity of extra material in your brain, and certain data and so forth which you can look up in an encyclopaedia and hold on to for a couple of weeks without forgetting them, but that what is really necessary for anyone who is really interested in his life is to find something that is there for him permanently that he can call on and that is not definite in any particular way, either mentally or emotionally, to be described or even to be felt, but that one knows it has to exist because

one knows this as an Awareness of that kind of a thing within one, which you might say is an essential quality of a person who wishes to dedicate his life values to a certain purpose.

I wish you would talk. I wish you would tell new the different things you talk about in your ordinary groups and even if it may involve some people who come here for the first time, that perhaps would like to know something about Gurdjieff and ideas and what we are talking about, there will be ample opportunity for that. Don't worry about anyone who is new. But we are together in order to find out how to continue, and what to do now with the information you have and to what extent you will have to find out what is the value at the present time and what could become the value for you in the future so that you really could say, "yes, I am making progress in an understanding of myself and in my relationships in life, and to know more and more day by day what I should do." So, just imagine I am not here. And you talk now. I will hear the questions. Then we can talk.

Question: There was a question raised on Tuesday night about the difference between the concept of essence and "I", and the relationship of those two ideas.

Mr. Hyland: I didn't listen to the tape, so I don't know.

Essence and "I" have nothing to do with each other. They're quite different concepts. Each person has an essence, practically nobody has an "I". An "I" is something that is created by the will of a person himself, or by a very definite wish. Essence is always there, and has always been there, and forms naturally in any one man.

Essence for a man is whenever he goes a little further than the periphery and tries to find out what is he within himself, and what sometimes we call his inner life. And each person has that, to some extent. Some people don't want to live there, or don't want to consider it. It still is there. And if by some unfortunate circumstance in life, they have an experience that touches them deeply, it reaches their essence. Where essence begins and where the periphery ends, that is another question. There is no sharp distinction between the two. And whenever one says essence, being part of one's inner life, and going over into that what becomes more essentially essence, again, there is no sharp division. So, for the time being, I say I find my self at a certain place,

and looking then towards the periphery, that where I am is more essential, and looking towards that what is further inside, I am less essential compared to that what is inside of me. There are, without any doubt, certain things which are predominantly more important for me than other things. And if I take manifestations of myself, which of course is something that appears to the outside as my "self", performing or behaving, that where it comes from sometimes is just superficial and is nothing else but an ordinary reaction to that what comes from the outside world and to which I react, and it doesn't penetrate and there are certain influences from the outside world which do penetrate, and then, after sometime, cause me to react in a very definite way. And when one speaks, one can speak very superficially, without any particular tonality, just forming of words, also clothing over it, not enunciating enough, but just enough to make oneself heard, perhaps not even understood. And, on the other hand, if I'm emotionally involved and I speak, I speak as if coming from essence. As if something is first formed within me, and then takes on that whatever the word may mean, and that in the word there is something else besides just superficiality.

As far as the creation of "I" is concerned, one only becomes interested in that when one sees that that what one is now as a personality, surface superficiality, essence, even essential essence, is not sufficient for a man to live by when he has an aim that is not necessarily directed to everything on Earth. And that, whenever he considers his life on Earth, not ended when he dies physically, he becomes interested in seeing whatever could remain in existence and to what an extent that what remains in existence will still be subject to certain laws, for the possibility of further growth. So that question of "I" only comes up for anyone who believes that in his life that is being lived on Earth there is not enough opportunity for him naturally to develop certain things which are now potential. And that for the reason that when I notice and I realize that the potentialities are not going to become actual naturally, as if Mother Nature is helping me, that then something else must be done by me, and for that reason I wish to create something that can actually be that kind of a help.

So, you see, where it comes from, this particular wish of the creation of an "I", linked up naturally with that what I am now, and that in that kind of creation, that kind of a wish must come not from the surface, it naturally belongs to a much more essential part of

myself. But, you see, it is not based on the functioning of my essence. It is based on the realization, sometimes in my ~~consciousness~~, that that what I am is not complete. So it is not a question then of developing one's essence, it is only for utilizing the energy that is there for the purpose of creation of something that doesn't exist now and that I hope will help me to become a different kind of a man, not just to grow up even essentially or with a change in my superficial manifestations.

To what extent this "I" as a wish is created when in the wish being of the highest quality of myself, either emotionally or whatever I understand intellectually, purely intellectually, that I actually wish or conceive of something that could become Objective, I think that starts with me, but then it furnishes only the amount of energy that is necessary for the creation, and nothing of my essence goes over into the creation itself. Because that what I wish to create is something extraordinary and something that I don't have at all. And I create it in the first place as a condition, as if it exists, but it has properties which are not familiar to me. When I say it has to be an Objective faculty, or even if I say it has to be benevolent, I simply endow it with the two qualities, one a little bit more intellectually inclined, probably, and the other an emotional question, but even that I do not know if they are intellectually what I understand by intellect. When I talk about Self-Consciousness I cannot really compare it to a state of ordinary consciousness, because I don't know what it is, and neither do I know what it is to have a real conscience, when all I have at the present time is something that is laid on to me or upon me as a result of the way I have lived or the civilization I happen to live in.

So, the creation of this, as an "I", being made up of certain properties, should be of a quality which is not of this Earth. And I simply say, that this "I", which I try to create as if it is something Godly to me by defining something that is not human and endowing it with properties of being Objective regarding me or that also it will have a definite feeling or a kind of emotion, a Wish, if it is sufficiently grown up to help me. But the question of the "I" have nothing to do with the state in which the personality is. That what is "I" is of an

entirely different quality by itself. It belongs to a higher form of being, which I don't know as yet as long as I live on Earth. And when I try to create it, I create something that has in it all the best things of myself, but that what is in my personality and I use for this creation still are tinted with that what is subjectivity, and I want to create something that is non-subjective, and at the same time starts to function and the only way by which I can start to indicate that I start by saying I will create as if it is for me God. But it is a God for me which I now create, and I endow it with properties I believe that kind of a God should have in order to be beneficial to me in my life.

Questioner: Often at meetings, when we talk about Self-Observation, and it seems to be....we don't separate it as the idea of () from the person's concept of personality. Its too much identified with my ordinary self.

Mr. Nyland: It is always the difficulty, because in the beginning, when I talk about "I" from my standpoint I cannot help it. The same way as I pray to God, I talk from my standpoint to see or to think what is God as an image, and many times I wish it, because I cannot talk about ephemeral things. I wish all the time to put a form into something I believe essentially would be different. But that what is still for me the form comes from my subjective element. And I cannot be blamed even for it. So then I say "as if" "I" exists. I still endow this "I" with ordinary qualities of that what for me is the highest form of my personality, but there is quite definitely something which has to start to function independently and separate, although it is related to that what I am really as a person. And although the person continues in an unconscious state and is functioning all the time as a human being, and has thoughts and has feelings and keeps on breathing and blood circulation and the body and all the requirements, all of that remains for me my personality, and besides that, I create something that is independent of it, but that is benevolently interested in recording facts about myself. So that when I

talk about "I" or when I say "I observe," I really mean "'I' observes 'it'." And when I say "it", it really means "'It' says that there is an 'I' observing 'it'." Even if I say the observation of a tone of voice or the observation of a movement I should say that in my ordinary mind I have a thought that there is an "I" which could observe the movements of "it," and that when I start to formulate it, I have to say that that what I now consider the tone of my voice, which is a function of "it," is being observed by an "I" which is separated from "it," and that my concept of that is still entirely within my own unconscious state.

One can even go further: every time that I think of Work, I am subjective. Even when I say Awareness, it is still subjective. And that the only time when I can say that "I" is functioning, observing and aware of me, is when I don't say anything at all and something in me has a realization of an Awareness existing within me, which then, at such a place, is functioning as if separated from me; or, in reality, functioning separately from all the different activities of my brain. When I talk about "I" as being outside, I ought to use it to indicate that I really mean Objectivity. Because it's much easier for me to conceive of the idea of Objectivity by something that is outside of me, looking at me. But when I say, "No, there is a certain section in my brain which is now functioning Objectively, and I now call it an Objective faculty," it's very difficult for me to imagine in my ordinary unconscious state that there is something functioning objectively right next door.

_____ : When I talk about Objectivity in those terms, is it as if there is a relative concept: that the concept will change for me as I Work?

Mr. Nyland: I think it gradually ... we talked about it and it has been on some of the tapes, of how the "as if" changes to a reality.

I conceive of it now--that it could function--and I know it is not there in reality or when I wish to create it, I don't have materials for it, because, if it has to become Objective, where will I get the Objective material? So I simply assume that I can create something which then starts functioning, and the functioning I can describe, because that what I wish this "I" to do is to become observant of myself as I am. Now in that way I have already part of of the pr

the problem solved, because that what I am is actuality and my behavior is actual because it belongs to my body; although it may come from my thoughts or my feelings, that what is behavior is a fact. What I wish now is that a certain section of my brain becomes observant of it and I call it "an awareness of my existence," and that the difficulty which I constantly try to make this little part of my brain to act or to be or to function in such a way that it is really Objective, is my constant wish that that what is being recorded is a fact which is free from partiality and is recorded at the moment when it happens. These are the conditions that I create constantly in my unconscious brain, and the closer I now can come to the reception of so-called facts which are absolute the more possibility there is that the instrument which receives them will become Objective in its own nature because it receives facts which are Objective; and although that in the beginning I know that when I have these particular wishes in my unconscious feeling and a concept in my unconscious consciousness, my mental functioning, that gradually, by practice, I will find out what is more Objective and what is less Objective and that by the constant application of these principles and with honesty and with sincerity, I will reach more and more a state in which this "I" starts to receive Objective facts which are more and more 100% Objective. And that there are certain times when I say that this "I" as Objective Faculty now is aware of the existence of myself, that then there are moments in which I know, I know for sure as receiving a fact of Objectivity, as a result of that what is an awareness of myself; then in this Awareness I know there are no thoughts and no feelings mixed with it.

The difficulty is not so formidable. Because it is really that the mind starts to function in the little section a little differently from the rest by eliminating the other processes which are not mental, or, if they are mental, I will not allow them to come in to that section of the brain which I now want to become, which "I" now wishes to function in an Objective sense. So just imagine a certain section which is now functioning mentally, that in the recording of facts I eliminate all feelings entering and

I eliminate all associations entering. So that then a fact starts to stand on its own feet, and that then that recording in a mental way simply becomes the proper functioning of an intellectual capacity.

Now, from that time on, reaching the possibility of making more and more observable facts, creating an Awareness of that what is now recorded, that then the Objectivity inherent in such facts will make the instrument also Objective. It say it is something as if in this process the objective facts are bombarding and then changing the instrument because it wants an instrument that remains objective when the facts are objective so that because of that having objective facts, I need something where the instrument now also must become objective in order not to violate the objective facts, which I am asking. You see what I mean.

In that case the kind of memory that is built up on the basis of objective facts will now be related to the objective instrument And one can see very well such a process how after the "as if" condition has been sufficiently acknowledged as if it exists that then it will change over into the actuality and take away the "as ifness" because it is functioning in a very definite way and the definite way of functioning makes it actual.

Gunther: What is the relationship of that faculty to life in an ordinary way and to something other than life as we know it?

Mr. Nyland: The relationship is when I take my ordinary functioning as my conscious state and whatever takes place in the mind I have to claim that whatever facts I receive are immediately judged or pigeonholed. It happens to be the training that I have received in education because it never has been a necessity that the mind functions separate from the other centers. The mind was always related to the totality of the personality and the mind always wanted to have something to assure itself that it was receiving the right kind of facts that it could profit by, I could profit by or which could belong in my brain. And that therefore I will feel more at home when I have a mind and fact which is then attached to a like or a dislike because it makes me more at home with it. I don't like cold facts. I like warm facts, and I find them by having a feeling about them in exactly the same way I want a mind that

receives facts. But when I receive facts and I say, "Yes, I know what it is," I become clever because it shows then that I'm learned, and I recognize that what I am seeing, and I can even say, "Oh, yes, it is that and that." In the functioning of my association constantly takes place and any kind of a fact that reaches me in a what we call simply and unconscious state. Now I can say it would be very nice if the mind could start functioning objectively but it is an impossibility for it because it has always been trained to function differently in connection and being supported by the other centers. And I'm even leaving alone the fact that whatever a thought or feeling there is in mind is immediately translated into an activity. Because with the mind I can conceive of a thought staying there without taking any action, but now the other difficulty is that in my mind I constantly anticipate the facts that are coming towards me in order to be prepared for whatever my experience will be and I now wish that something will happen to me; without being prepared I shy away from it. I'm not that adventurous. Even in adventure I try to outline what I might expect in order to prepare for it, in order to--like an unknown territory. I'm not going in cold, without knowing anything about it. That even if I walk, I walk very gingerly because I don't know what kind of a I'm going to meet, or if it'll be muddy or not.

This is a function of the ordinary unconscious state of man, and he cannot help this because that is the way he is trained. The reason for the training is that man is not quick enough to take out of the time element which is as a dimension coming towards me from future towards present to past to take out of it a moment of an existence, because the time dimension which flows through me remains dimensional. And when I take the dimension away and when I make it as a point and try to see that point as moment, again I'm not at home. I'm not at home with it. I can't place it. I can place future events coming towards me, experiencing them, and then having a memory of that experience. But I never in my ordinary life live in a moment. I talk about it, but the mind is not quick enough and is not equipped enough to register a moment, simply because each moment which is a question again. If one wants to make a distinction between a point and moment that that what the mind can recognize is in its present state is a point because a point is still part of a dimension, but the mind cannot recognize a moment because

a moment is infinity. And the mind remains all throughout finite, because the mind remains a form. You understand what I mean.

That the mind as it is now unconsciously cannot function in an objective sense and that no expansion of the brain or a higher ~~xxx~~ rate of vibration will ever change it. It will make it more sensitive, and it can become a little bit more porous, but by itself it will always remain subjective, inherent with such elements as I've said belong to my feeling or even to other parts of my brain which are associative. It's only the introduction of this newness as Objectivity which gives me the chance at certain times to have a concept of what is infinity, or what is a moment as a realization of existence in which then everything that goes with my personality has disappeared and yet what remains is an awareness of myself. That I can do by the introduction of something that is pure intellect and free from any other center or any other behavior form.

To some extent, you can say, that that what I wish to learn now is like a child because at that time we were not collected. We were free and it is only gradually and already quite early that they become connected with each other and we put a premium in ordinary unconscious life on that. We even say, "Look, a person is all there." A person is quick; he has a mind and a feeling and immediately has a judgement or has a memory that says, "Yes, he's seen that before." We call a child clever when he remembers the names of other people. "How do you know that so and so was that and that." Or the child reminds you of something, and then comes another story. I say we put a premium on that because we consider that really culture, or good education, or sometimes higher education, and I think we're on the wrong road because it is not that kind of a development of the mind that we really wish. We need it for certain purposes of earth without doubt, but it prevents us from going over to a different state or level. And that is why I say many times that the mind is such a goddam enemy when it constantly starts to interfere with that what I receive as an awareness, sometimes accidentally, which afterwards I wish to describe.

And that sometimes the mind cannot keep its hands off my feelings, and that the feeling as intuition or hunch or something that reaches me through an entirely different means than my ordinary functioning would allow. That immediately I will want to put a

word on it; I will classify it; I will say it is this, that; I will compare it, and I cannot be quiet by accepting it as an ordinary or an extraordinary fact. And I can't in doing it, because I wish to put a form on it. And as soon as the form is there, I have no further interest in the content because I know it already because the form becomes important for me, not what is there as reality. And this mind as enemy, wishing to classify, wishing to remain in a certain way so that one becomes a little clever or becomes more useful in society, and we can earn a little bit more money because we are really learned and even can write books. All of that is against the functioning of a mind as it should be.

It is an adaptation of the mind on earth for the purposes of earth, and it belongs there and it is level--for earth, but it's no good when one wants to go to Heaven. That's why I say there are limitations in the mind, and one first has to realize that such are the limitations, because if you still have belief that the mind as it is or the feeling as it is still automatically will go over to a new form of thinking or a new form of perhaps conscience or emotion, I'm wrong. It will not happen.

Now bring it up to a certain point in mind. I say there is a possibility. I realize not only the necessity, but there is a--even a hope that it may be achieved. And I will not get it, even if I keep on thinking and thinking and thinking. There is a limit to my mind. I cannot do this all by myself. I reach a limit in the acquisition of knowledge; I reach a limit in the understanding of concepts; I reach a limit mathematically or in logic up to a certain point where it becomes too complicated. And I cannot settle questions because the relationships ~~are~~ I cannot oversee, as it were. I cannot be in the midst of it and still remain, let us say, just. My difficulty all the time is that I can never be fair, and surely never be fair about myself. And this is the fault of the education we have. We put the emphasis on the wrong things. And it takes a long time before one can become free from it, and if then when one is free, that is, when one has within one's self a judgment which is not dependent any longer upon anyone else who has ever lived before or who is living at the present or anyone else with whom one associates and who has an opinion about ourselves, I can tell

When that has been eliminate, and one has within one's self a very definite guide and a conscience that tells one, "This is right and this is wrong," so that the rest of the world you can tell, "Go to Hell." That is really -- a freedom comes in. It does not mean it is developed, but it is the beginning. When one talks about the Voice of God within one, it is an entirely different kind of a thing from the voice of father or mother or any well-meaning friend. The Voice of God is of a different kind of level, reaching one in a tone which is not at all earthly.

Well, ja, Karen?

Karen: Yeah, it has been my understanding that the main difference between the ideas of Gurdjieff and other teachings was that his way was within life, you know, rather than within a monastery. And yet, ----- this evening I get a very definite impression that you're isolating or insulating very much from feeling
the development of a mind from feeling
if I heard you correctly, uhm...

NOISE IN BACKGROUND

Mr. Nyland: What is happening, Ed?

Ed: I don't know. There shouldn't even be anything coming out of these speakers. They're not tuned on.

Mr. Nyland: You see, Karen, the question of what I said is only in answer to show a distinction between what is "I" and what is essence. It's a very small part of the totality of Work. It's only establishment of the kind of instrument which first should receive facts that are objective in their nature. It has nothing to do with the application of such facts in one's ordinary life. The first step is only the accumulation of certain facts which are more reliable because they are more absolute. But the second step is much more important.

Karen: Can I say something?

Mr. Nyland: Ja.

Karen: Somehow it seems to me that by shutting off the emotional or subjective part of a person to develop his "I" so that a more objective fact can come through is in some way not that different in some way to a person going off to a monastery.

Mr. Nyland: The question is in the first place that a person never

will imitate or repeat the condition of a monastery when he tries to do this. He cannot accumulate enough facts of that kind, and it protects himself constantly by remaining most of the time subjective.

Karen: Right.

Mr. Nyland: You see, whenever a person receives some objective facts he will then in his ordinary life start already to judge about himself.

Karen: But these facts keep getting bombarded all the time back to ordinary life.

Mr. Nyland: I don't think ~~that~~ there are that many to start with, but when they are, one has something to go by, whereas facts that you receive in a subjective way are always interpretation. One receives such facts in ordinary life, so ordinary life continues the way it is, and there is no exclusion or becoming cold in ordinary life. When I talk about "I", it is an addition to ordinary life, so it is not a withdrawal to a monastery. It is only to set up something that receives facts that are, as I say, more reliable, but that does not effect my ordinary life as yet. It is like one has a hobby which can take place together with being professionally engaged.

Karen: But I think it does effect one.

Mr. Nyland: It starts to effect one when there is a decision to be made as to what is really the truth and that truth applies to your ordinary life. This question of gather data is never divorced from ordinary life, because that what one becomes aware of is the personality behaving in ordinary life. It never is separated from it, and I continue to live my daily life. But in my mind I have a few additional facts which are of more value to me and which I hope afterwards to be able to use. But the whole purpose for the accumulation of such data is that if that happens something has to grow which I call "I", and this "I" returns to me as a personality, and then, I've said a few times, real work starts under the influence of this "I" in daily life, in which one's feeling, in which one's mind, in which one's activity is judged from a standpoint of remaining objective, and without allowing my mind as "I" to remain cold. This "I", because of its benevolence, becomes conscientious about that what I wish to do. And I bring back everything of my ordinary life, but this time from a standpoint of becoming more

objective in my life. There is never any loss in any feeling regarding myself. I'm completely dependent in the development of "I" on that what I am in ordinary life. I never divorce it. I cannot do it in a monastery. I never withdraw because I need the facts of ordinary life, the fact of my ordinary behavior. My observations always have to do with that what I am like as I behave. There is never any separation. Simply the fact that I receive certain facts that are objective do not prevent me receiving also subjective facts. And for a long time I keep on using subjective facts, and I say I am asleep. And when I wake up, I receive some objective facts and when there are enough of them there is a possibility even of comparing them, and then I can base activity on an objective fact instead of a subjective one. But I don't withdraw.

I have to have life in order to be aware of what I am. I need ordinary life in order when I wish to observe myself that that goes a little against the grain because it is an unnatural activity and because of that I will have a little friction and such friction is needed for the maintenance of my attempt. I think that you're all wrong thinking that it produces a coldness. It produces much more interest in myself, because I start in this way like a self study or finding out things about myself and without being cold, I'm constantly amazed and emotionally effected by that what I see myself to be and after some time it is much more of a wish to find out what I really am. And my wish definitely is an emotional attitude in my life. I'm using my behavior in ordinary life for a definite purpose that afterwards the background and so forth, you might say, starts to fill out and that what I am and in reality what I could become and a place and a purpose and that what may be my aim--all these things now take place in my mind when I consider myself as an ordinary human being trying to grow up.

All throughout this whole world there is this wish to continue to evolve. And if that is not linked up with that what I am, it's idiotic because I cannot evolve unless I knew what I am. If I withdraw, I starve. I exclude myself if I keep on collecting cold facts and never use them. Of course, I'm stupid. I only emphasize that what is needed as a first requirement, as a principle, that one wants to have facts. But with the facts I build. Facts for me are just little bricks to build a house. My aim is not to

make bricks. My aim is a house of something that is of entirely different even from the present house I now occupy. But when it is a house built in the first place on rock, in the second place with material that is more permanent, it's an entirely... But it's life for me that I wish to put into it.

I would almost say I cannot work without emotion. I all the time need my wish to produce an effort. I cannot make any kind of an effort and it will never come to me out of the cold sky. It's got to come because the heat of the sun will help me to kindle it. At most what my brain will give is a little bit of facts or of light, but by itself--One cannot live by bread alone. I've got to have something that furnishes--let's call it spiritual value. Particular as types, you see. There is no one who can be a cold fish. Even he himself after a little while will disagree that that is the right kind of an existence. And even if some people are born a little bit with an extra amount of intellect, they will feel the need of having a feeling. And the other side of the scale the people with feeling or intuition or those who actually live by it, of course they cannot understand such necessity of collecting cold facts if such facts stayed as cold facts unrelated to myself. Naturally they have to be brought back in life completely and used, and you might say, exhausted, or at least eaten. Ja.

Gunther: There are times when in this long twilight of my life that I, that my ordinary life pales a little bit. I don't speak from that place in myself right now because it's not true for me right now but I've had moments when my ordinary life paled in comparison to what I imagined a state of consciousness would be. That rowboat, that image that you've used of being between two shores. There is moments when it--no matter what it is--it seems very small...

Mr. Nyland: I think that's right. I think the difficulty is that one starts to realize that what one has always relied on, that it is not as firm and perhaps not as reliable and that there is not as yet enough material to take its place. But I don't think that that is for very long because each person is inherently interested in keeping alive, and as soon as I have thoughts that start to disturb me, I will not continue with it and kill myself. I will have just a little bit of a dose, all I can stand, and for the

rest, I don't want it, so I fill myself with something else. I think there is a natural protection in man so even if you might say in the twilight I reach a moment when I lose sight of either one shore or the other, there are, of course, such experiences, but I don't think they last very long. They are there and I wait.

If there is a moment in which I lose my breath, what goes through my brain is the possibility of death and at the same time the hope that my breath will come back--and usually it comes back. This is what I call natural protection. If I don't exercise and remain in my ordinary sense, I start to realize that the effect of the exercise means that I get dizzy, I don't do it. That even if I take a drug in order to have some kind of a sensation, I know I must not repeat it too much because inherently I am afraid that it will have a bad effect besides these so-called good effect. How often am I hesitant to take any kind of a medicine because it may be good for one thing, but there may be side effects which are not right at all. There is nothing in this life that will want to continue with when it remains destructive. If I start out with a friendship and everything is fine, as soon as something enters that is not as good, gradually I will find excuses to break the friendship. I cannot stand it for my own protection to be constantly in the presence of someone who affects me too much. I must leave such a person, or I have to build within my self the so-called, I call it that what is really protective coat. Or that I wish to constantly digest it to the extent that I can digest it. But I cannot overeat because also then I stop. There is a limit to all such processes.

If I read too much, I get a headache or I fall asleep. If I eat too much, I get overfed; I'm too filled up and even I don't want to walk, so all I can do is to lie down and rest. Physically I know how to protect myself in most cases. Sometimes I don't, I'm a little stupid, but then I perhaps take a chance, and I know it for the next time. If someone is going to hit me, my reflex is to put up my arms; I don't even think about it. I protect my head, and they can hit my hand but not my head. When I am swimming in water and I almost will drown, I'll cry out for help. And psychologically it's exactly the same thing. If I do certain things to my brain and I know that there might be a chance of damaging it, I won't do it. I don't associate with people who might kill me. I don't like it.

So you see, whatever this twilight is, there is a certain period in which I sometimes may not see one shore or the other, but I know that either I drift or let it go, and I know that it won't be so apparent anymore after some time. When I'm in twilight, I wait till the sun is up, or I say, "Well, tomorrow is another day." It never is that serious. Really it's very very seldom that I have such worries that I cannot live with it. Comparatively speaking, there is very little suicide. You understand what I mean. It doesn't mean that they don't exist; of course they do. There are certain moments that are absolutely unbearable in which there is absolutely no further question--I kill myself at such a time. But even if it was one moment before, I didn't. And if I could have, one moment after, I would not. This is the difficulty. That at one moment only, it happens. And all the preparation before hand simply means that I'm considering it, weighing it, one way or the other, and I do not know until for some reason or another everything stops. At that moment I can. And even that you might call premeditation. Ja.

_____ : question
It doesn't have so much to do with actual work on myself, which I feel a little clearer about now, but it comes from a conversation I had a couple of weeks ago with someone, and he said that what was really important was to be giving. And my answer to him was that...

Mr. Nyland: To be giving? As a giving nature? A person who is giving?

_____ : Yes. Mr. Nyland: Yes.

_____ : And that this was his criticism of Gurdjieff people--they seemed to withdraw into their own world.

Mr. Nyland: Oh, really? Has he enough experience?

_____ : Well, I doubt it.

Mr. Nyland: Well then, we don't have to pay too much attention to it.

_____ : I'm not concerned from that point of view so much as--because I did answer him in a certain way--I thought that for myself I had to develop before I could give.

Mr. Nyland: But is it your experience there are really three periods.

A person who hears about these ideas which are entirely new or at least have a quite definitely new kind of a color-- in the beginning they talk and want to tell it to everybody also. Then, in the second period, they shut up because they realize that they shouldn't or they wish to prepare. And the third period is when they do know, they will talk.

I think it is just the opposite. I think a person who is affected by this kind of Work wants to give. I think it is a requirement for his own development, but I think it's in the nature of it, because if Work can be understood, that is, if Work can be seen from the standpoint that something can take place in one's life which will give an anchorage, actually like steering a boat, and not to be constantly affected by the winds, ~~x~~ the swaying from left to right, but that there is a definite aim that can be reached, that then the hope for wanting to reach that then gives one at such a time probably the desire to try to continue to Work, that for such people this/such a new, different kind of experiment, ah, experience, that when they once experience that what it really means for them, and if there is that actuality of a different insight, more light, more really wish to live because it has now an aim and ~~xxx~~ it will not end and it need not end, that then, this form of aliveness will make this kind of a person almost, I would say, bubble-over. Because it will have to become apparent what it is that really invigorates such a person and say, "But marvelous! How come that nobody else seems to know about it?" And they will want to tell. Even if it's impossible for them to formulate, they will simply have to show that they have a new lease on life.

_____: They are some people, most people as a matter of fact, whom I wouldn't even think of talking to about Work.

Mr. Nyland: No, of course not, but you see, that is not the point. That is when you want to select someone you might want to convince. I'm talking about the question of a little child being given a toy and it runs away without even thanking you for it, because it is then happy in having received something and it shows on the face. And you cannot help it in a child. You cannot tell him, "Don't, don't be happy with what I'm giving."

To some extent, Work is like a gift. It is like an insight in life which one unconsciously does not uncover, which sometimes when one pursues a science or one pursues even any one of the four

directions of interest in which, let's say, psychology and philosophy can be another, and art and religion can be the other two. That when one goes deep enough, it starts to show on a person as if for instance, something they have created, and it may be an ordinary industrial object, as for instance, it may even be a gun or some kind of a weapon to defend one's self, that a person who really loves this because he has created it and he puts his hand on a rifle, and he has polished it, the way he can then touch such an instrument is almost like infinity.

You see, if a scientist starts to find out what is really behind the molecule and he finds the atom, and what is really behind the atom, and he finds a nucleus, and what is really behind the nucleus and he finds a proton, and when he goes behind the proton, and there is a neutron, and then perhaps there is some electron somewhere, swarming around, and there is a configuration, don't you think such a man has awe? Don't you think he would go out in the street and say, "I have found it!"? Like someone says "Eureka!"? Don't think for a moment that when a person who still has enough feeling, who is not, as I said, a cold fish, but a person who is still more or less normal, that when he has that kind of an attitude towards that what he wishes to do in science and in art or in creation or in devotion, when he is religious and he reaches a moment when he hears a voice as if it comes from God, you think that this man is not just scintillating? And vibrating? Of course, he must be. Because it's life that comes out.

So it's quite idiotic to say that this kind of a so-called philosophy or way of looking at life is not giving. It is filled with gifts! First, the ones I receive, and in the second place, the absolute necessity of sharing. One cannot keep it within one's self. For one reason, one would explode! Because of its beauty. And the second reason is that it's necessary to put it to the test of formulation. All these things are requirements because if the relationship of a man understanding what Work could mean in his life, he would remain everlastingly grateful to God, whatever that image is that he has in his mind, or whatever he feels in his heart as representing a deity. It cannot be changed. It is so idiotic when people say that; they don't know; they have a judgment. It's stupid. Who can judge about it? Unless they have actually tried or found out. They probably never even know that there is a book called All and Everything.

_____ : It still might be a real struggle for something like that to come through enough ...

Mr. Nyland: Ja, sure. But it's their affair. I'm interested in anyone who has a question, but I'm not interested in anyone who knows it already. What should I say? But if there is something, that they say, "I'm thirsty," maybe there is water of some kind that can be given. But maybe I also have to wait until they ask.

_____ : It seems like I can't tell quite how to weigh the outer obligations--to give--

Mr. Nyland: It's a practical question, and one simply has to wait until it comes. And in the meantime you walk around with the desire to share, and maybe there is not enough material in the form of other human beings around because the level of their receptivity is so darned low, that there is nothing alive in them anymore. You may have to wait for a long time before it actually comes. And maybe that's exactly the same as even in ordinary life. Maybe I wish a friend and maybe I look and maybe I look in the wrong direction and maybe my eyes are closed and maybe I'm a little stupid because I define a friend in a certain way and then maybe, someday, a miracle happens. And it happens that that friend has been walking with you all your life and you didn't know it. When it will happen, one must know. When it does happen, one does know. All the time to be at the boiling point, and not to let it boil over, until you know it will do some good. In the meantime, one stays at the boiling point.

Ja?

_____ : I'm still not clear on the question of self-observation and its relation to the Infinite. Sitting here now, I can sense thoughts, be aware of thoughts, I am aware of the physical sensations, sitting on my chair and I'm aware of the strong feeling, and so it's difficult for me to understand in what sense self-observation is carried out by the intellectual center.

Mr. Nyland: You know, we use the word "aware" only in one particular sense; that is, when a person who is alert to himself, you might say who also knows that he exists, that he is in a certain way alerted to the fact that he exists, that he is alive enough, that of course he receives of himself at certain times certain impressions.

Awareness we single out as a very special kind of a word; that when this kind of an observation takes place that that is connected with a freedom so that that what is observed and what is the observer is only interested in an intellectual statement of receiving facts. We use Awareness then when this partiality is eliminated.

Now, when you say it is difficult to see what is meant by the Awareness of your self, and there you sit, the question then is, is it impartiality that is also there, and of course, is it simultaneity that is also fulfilled. The requirements for that is a three-fold one. We simply call it A-B-C. And that true Observation must imply and involve true Impartiality, but true Impartiality can only be when it is simultaneous. Now, the question what is meant by it.

It is really the acceptance of one's self as one is, without any judgement, description, pigeon-holing, liking or dislike. The fact that you have a body, and that you simply become aware of the existence of your body, without describing even that it happens to sit, but only that it is in existence, and that that what one observes by means of "I.", that is, the "I" observing, is accepting that what you are the way it is, without changing anything about that what you are. For instance, the Awareness that I can have of my arm or my hand when I exclude my ordinary sense organs and when I don't look at it, and when I sit, and it may be my hand, it may be my body, that I simply close my eyes, and something remains in me registering the fact that my body exists. I move my body in a certain way without opening the eyes. I still remain Aware of my body as it is.

When it is not engaged in anything for any particular kind of purpose, I have no desire to like it or dislike. But, you see, this enters very soon when I do something that is related to how well my body is able to do certain things. And as soon as that comes in, then of course I like myself and I become partial. So, eliminating that partiality, I let my body do certain movements, and even without closing my eyes I then try to eliminate that what I am then, so-called seeing, from that what I could become Aware of. And if I now walk up and down, without any other purpose but just making my body move, it is possible that at times there is

something that is Aware of my body walking. Now, in that, I have to go against, many times, the thoughts which also accompany me when I walk, and that I know with my mind in an ordinary sense that this body is walking. But very often my body is walking without my mind knowing it, particularly when it becomes habitual. And now when I take this habitual way of behaving and I bring it to my consciousness, I have to worry less about being impartial to it because when it is already habitual beforehand my feeling does not play a part. So, you might say, I play a little trick on my consciousness. And I'll try to use the word Awareness simply for that what was a habitual form of behavior, bringing it to my consciousness at the place where Awareness could take place, and I simply say that this body, walking as it is, I accept it, for whatever it is, without describing it. Simply, it, my body, is there. It is a statement which I make which is then registered in a mental way in some kind of a place in my mind, which when I say that is the beginning of my "I," I would like such facts to remain complete, intellectually only, not partial at all, and try to record it at the time when it does happen. So that when I walk, it is as if something is guiding, or rather, present to me which is an Objective something that is registering the fact that this body is walking.

You might say that is in the simplest form, but you see immediately how difficult it becomes when my body is engaged in doing something in ordinary life which has to be done in a certain way! And particularly when I happen to talk or when I happen to have an expression my face which very often is unconscious, that I do it in order to accompany myself in the state in which I am, in whatever I now happen to feel, and that many times, when I have a feeling which I express by means of my body, it is very difficult to become impartial to that manifestation only. And I run into many difficulties about trying to establish certain facts that are impartial, particularly when that what is being observed or of which I become Aware is an emotional state. You see, there is already so much partiality going on that there is very little chance that the little "I" to become impartial. And I can say it also differently--that

when my ordinary life requires an enormous amount of energy which is needed for the manifestation or for the ordinary forms of behavior, that at such a time there is very little left even for the wish or a thought to want to work on myself.

So, when I find out the different difficulties that are involved in it, and I still want to do it in order to find out what is really taking place when I say, "I want to work on myself," I have to select the conditions in which I am more or less assured that they will be most successful, simply I say, most conducive for carry out that kind of an experiment. You see, because then I give it a fair chance.

But when I say, "Yes... I want to observe my mind," all I know is that my mind is functioning, but there is definitely no particular impartiality there because sometimes it is just, "It is functioning" as a thought. But if it is a thought I become interested in the thought, and then of course I become interested in the logic. I become interested in the logical connection of certain thoughts. I become interested in how to form a sentence. I become interested in making sure that the sentence is clear and actually carries that what I now want to convey as a thought to communicate to someone else, and you see, immediately I have to become, in my ordinary mind, completely partial to that what I am doing. And if you start to analyze all the different forms of behavior of any person who tries, in any form of life, to do certain things with his mind, or his feeling, or with the dexterity of his body, you cannot exclude whatever he is doing from the other centers taking a little part in it in some way or other.

The relationship between the so-called three centers is almost so tight. I said a little while ago that the mind can have certain thoughts without immediately acting on it, but as far as the feeling is concerned, it is immediately noticeable in the condition and in the state of my physical body. And that it goes so quick that it is practically the same thing. That is, when I talk about my feelings, it is by the expressions through my physical body. The body by itself can be free from the feeling when I simply take it as a lump of flesh in which certain physiological operations take place. But, you know also that, as my mind then becomes aware of my physical body, there is immediately a judgment of it, how lazy

it is, or that it should not do what it is doing or that it should do something else, or whatever it may be.

You try these different things in relation to other people, and you see how often you will start to form a judgment, and it's not a question of afterwards thinking about it but even at the moment when you try to see it, even if that moment goes by quickly, there is always connected some kind of a form of behavior with that what you feel about it and think about it. That is, if it interests you. And there are very few things that one is not interested in, even if the interest is superficial. Each person who simply eats is interested in the maintenance of his life in some form or other. Each person who has friends is interested in their opinion or interested to use such friends as a sounding board for one's own talk. Each person who wants to write has in mind, perhaps a self-expression, perhaps a publication of a book, and perhaps make money. Works of art, for what purpose? To glorify God? There are very few. Most of it, because they love it. And many of it, because it's commercially available. And all kind of religions. Again, what for? To go to church? Or to hope that you will get to Heaven? Or that the god will hear you? Or that you give yourself a certain sanctity? Holiness, so that you can lord it over with someone? Saying that you are more religious than someone else? Or that you don't commit sins, or whatever it is? A person is very complicated that way.

And if one says, How to become Objective? It's exactly in the determination or in the description of the difficulties that I find out what is meant by Work. You see, when you make a statement, "I don't know what is meant by it," for me it means you have never tried. It has stayed theoretical, and you expect theoretically to have an understanding, and it's idiotic. You cannot. You will not know. Even if you listen and it goes in your brain and it is clear, you still don't know enough about it. That is, the real understanding of a man is when that which is knowledge has become his own because of the application and then resulting in an experience. That is really what then belongs to man. Facts in his brain--they don't amount to very much, and then only to pour them out once in awhile, you might say, to show off. But when you ask the question, "I don't know yet," it simply means you have not honestly tried.

Because if one is honestly interested in it and it doesn't work the first time, you try it in a different time. You try to find what the hell is really meant by it...when those people talk about Objectivity, or what is the reason Gurdjieff did write a book and spend all his time and his life in trying to indicate what man ought to become or in order to become "remarkable" in his sense. The question, I would say, you see, answers itself. It simply means, "All right, I don't know because I don't do, but if I do, I have a chance to find out." But if I don't know then, at least I have a chance to tell why perhaps I could not find it, or what did I do wrong in trying to find it? You understand what I mean? Yes.

Now, you see, the kind of things that I believe you ought to be prepared for, that when I come back, that I sit together with you and that you then let your hair down, that you really want to do it, because you do not get very far by sitting, or listening. It can stimulate you and sometimes you can go home and say that, "Well yes, maybe he's right; something ought to be done with my life." If you get to that point where you feel that something has to be done, then of course, you have to start and you have to find out where, and again with what, at what time, in what state you are, where is that wish that really you say is there--and maybe is there now, and will it be there tomorrow? And again and again this question of motivation: Why interested in Work--when it is so difficult. And again you look at yourself, and you say, "What is there in me that really could change or should be different?"

A definition for a man, how he should be. Simply say, "What is becoming to a man, that I can call him a man in the real sense of the word, a person... I cannot even describe Consciousness. I cannot say, "What is there as Conscience that I could put in a book so that I can look it up?" Because it is not written in a book, not in ordinary books. It's written in the Book of my Life, and when I want to find out what it is, I open that book, and I look at the pages of experiences, and perhaps each page has an experience of some kind which altogether determine the facets or the possibilities of that what is my life on earth and as I now live it or have lived it. And there are a lot of blank pages in it, that same book, of the years to come and the days to spend in unconsciousness--Or in attempts at Consciousness?

You see, these are the questions I feel that each person must be interested in to have the name of a man, because if he doesn't, if he has no interest of that kind, he is just a little bit more than an animal and really doesn't amount to very much because what you amount to on Earth is fine for earth. But what will happen? And again this question is problematical because you may not want to believe that something will happen after death. I do not know. Sometimes you say, "Après nous, le deluge," so who cares about it? And it is constantly this laissez-faire that lets you sleep today and deeper tomorrow. Something must be stirred in you at a certain time, something, sometimes a shock that actually pokes you in the ribs and say, "What am I doing? What am I trying now with my life? To what extent do I remain responsible, or do I wish it?" And then maybe at such a time you really will wake up, for one moment, and in that one moment you may see certain things and perhaps at such a moment you may not like yourself too well, and still, that is you. You must never close your eyes to something that you uncover, even if your interpretation would like to gloss it over and make it better than it really is, or so-called more liveable.

You have to start. You have to use the time that is available. You have to consider many possibilities of your life, in your profession, in your relationships, in the way you get up in the morning, in the way you treat your friends, in the way you postpone things, in the way you have ambitions, and perhaps are a little selfish or even in the way that you become devoted to work and don't give. Or that it looks to some who say to you, and you say, "I'm interested in Gurdjieff," and they say, "How do I know?" It's so easy to say, "I love you," without the other person knowing and feeling that that is the case. You really don't love them if they don't feel—you do not know how to love them. If I say I wish to work, and it doesn't show in that what I am, I don't love work. I only use a couple of words and I say it should be that it is there, and sometimes you can go further and say, "I wished it was there," and at moments, you really want to believe it, that you actually wish it. But the proof is that when you are reminded in days, in circumstances and conditions, that then perhaps, you will try to see if this particular kind of becoming Objective could be a panacea to solve the problem, that at least you start thinking about it, and that even then when you

misapply it because you want to eliminate that what you dislike, that at least it is better than simply to pass it by or to forget about it. How can one actually continue to remain alive in this life? How can it be possible to retain what one should have from early birth and never lose this desire to continue to wish to live and to make out of this life that what you think is possible for you. How can you really grow up? And how can you continue to grow? When you settle for things, when you crystallize out, when you are already satisfied with what you have, and simply say, "Well, it doesn't make any difference any more because I have all this and that and that, and I did all this with my own hands, and the Lord, oh yes, of course he was very nice to me because he didn't put me in Memphis and I had no trouble with any kind of another race."

Who knows what you are doing to yourself? Who knows where you are? Who knows how stupid you are sometimes because you keep your eyes closed and how much you really miss? But you see, it's all up to you; that is, you must know because no one will tell you. I won't tell you at all. I wish to tell you only that there is a possibility for Work, and if you actually want to become a Man, you have to consider this question of Objectivity. It's not that I want to preach to you that Gurdjieff is the only one who tells you. You can in life, even by experience, without any book whatsoever, gradually, after some time, discover that you have to become free. And that, as long as you remain bound, you will remain that kind of a person on Earth, and that if you do die and you're still bound, you will remain bound after your death. But that again is your affair. Your life is at stake. As far as I'm concerned, mine is at stake. But if we can agree that there is something at stake, and if we then can agree that it is not preferable to leave it at that point, and if we could agree that there is something that we could perhaps understand, and if the agreement extends so far that if I know what should be done, that I'm willing to talk about that in order to enlighten myself and to be able to formulate in the presence of someone else, to clarify whatever my feelings may be, and that because of this, I am encouraged to continue, then a group, then other people, then research team, combining their efforts and putting on the table what they have reached and to look at it and to see what is the value relatively, or perhaps absolutely, that then you will take and take and take, until finally you have reached what you wish.

This kind of a Holy Wish within one's self for the development of one's self to the highest possibilities. But what is possible for one? What perhaps may be assigned to you, or what perhaps will be really for you and only for you--to the extent that is now possible for any one of us in the particular form in which we happen to live, to what extent that what is your, let's say, configuration at the moment, and what will that configuration allow you with the limitations of your mind and your feeling to be able to see and to give you strength to pursue an aim as an ideal for your self? So you think now of questions, and you bring them up, and for God's sake, Work! Because you don't. You just sit. Just a few question, here and there that don't amount to very much, and you know it, and you're not serious about it.

This kind of Work requires all your attention. It's far better that you don't come at all unless there is something really alive in you. If you really want to Work and you come, almost in trepidation, because you want to say something that concerns your Soul. If you don't want to talk about that, then don't come here because this is question of how in hell's name can I get rid of this body in order to contain myself within something else that is worth more? Where can I find the aim and the purpose of my life when I now find myself alive on this Earth and what is the meaning that I am now in existence? And why should I continue to live unless there is that kind of an aim? These are the problems...not just going to church, not sitting with a funny face, not at all saying "Hello, Hello, Hello," and talk, talk talk. From your heart, what is important? What belongs to you? And what can you disclose of that? And it is not very much secret because it's always the same, for everybody, to go over from an unconscious state to Consciousness. And to be able to profit in your daily life even from the concepts that you find out what you really are and what you can expect of yourself and how you will be ten years from now. And where is the form of life that you now cherish? And for which you are responsible and what do you do with it in order to keep it, to keep it going as it were, to have the proper respect for it, to find in yourself what is your Conscience and to allow in that Conscience some voice to tell you what is right and what is wrong. And then to dare to do what you know must be done, even if it is disagreeable to you. Otherwise you are not alive at all. You just walk ~~in~~ around like a somnambulist.

Wake up! Make a group a group!

Come here, you say, "I've read 10 pages of All and Everything, and it shook me up, and there were certain things in it I didn't understand. And why is it that he constantly uses such and such a word in that kind of a connection? And what is really Ashiata Shiemash? And what does he mean by Form and Sequence? And what is this question of From the Author, that someone goes from one stream into another stream?"

Is everything in All and Everything so clear to you that you don't have to talk about it anymore? You will establish a level because you can use that what Gurdjieff has already chewed and chewed and chewed over and over and over again for you to eat! But you don't even know what is in existence!

Many times, I have said you are lazy because you have no interest in what is the reality of your life. You simply take that hat is superficiality as the end, and you live in it all the time because it's a little easier and nobody disturbs you, nobody pokes you, because you say, "If you do, then I'll hit you," or "Leave me alone; don't disturb me." That is the little card outside y of your door. Let them wake you up and feel a little disagreeable, and hate them a little bit when they wake you up so that you get stirred in your sleep and that you have a nice little dream of the possibility of Paradise or all the kind of relationships that you wish. And after a little time you have a little bit different thing because there are certain things in dreams that happen not only that you cannot explain them but sometimes you don't like it. And the wrong person is at the wrong place and he says the wrong thing at the wrong time--and then, a little nightmare. And you wake up. And you scream--for some reason or other that you don't know.

These are the times perhaps that you realize that something else is taking place in this world and that there is a very definite reason that there has to be life on Earth and in this time of the year and in this century and in this particular period of time and that you are part of it, like it or not, because sooner or later you will know. And if you have liked it and you have taken the proper precautions, then maybe, you will understand it. And if you don't, you die no doubt. Even if you remain supporting cell of an organic kingdom to help maintain the Earth, your duty then is to take care of that what is so-called life on Earth--for the sake of

the EARTH! and not for the sake of your Self.

Look at your life! Look at what you do when you get up! Look at yourself to see what the thoughts are that you are occupied with! Look at the way you spend your energy--crazily sometimes, without even any thought, kind of expecting that it can go on from now until--I do not know--perhaps you get sick. And that you, Man, can live, without having any gratitude and only that you pray when you are in the rain that you would like a little sunshine.

At the present time, this particular period in which we now experience all kind of conditions on Earth, and in this country and in the rest of the world--you are part of it. Like it or not, you're much more part of it than you know. And you're not only part because you happen to read a little bit in the newspaper, you're part of it because you breathe it in. It is an atmosphere that is created at the present time in this Earth and you breathe it in the same way as you eat foul food that cannot digest even in an ordinary stomach. And that you're fed all kind of nonsense by means of radio, TV, advertising--for the purposes of what? Of making a few people a little bit more rich. And you don't have to be a Communist to say these kind of things. It's a question of human nature and not understanding anymore the place of man as man should be, and how far he has gone away from that what should have been his life.

What has happened to the time length of a man? Where are the Methusalahs who could live 900 years? That is why we are not conscious. We die prematurely with a little bit of some help from the hospitals and doctors to prolong the life. We are so proud when we add one or two years to this nonsense, and in the meantime we fill our hospitals and we fill our psychiatric wards. And the doctors grow nice and wealthy!

Don't be stupid! If it's a question of waking up, Wake up! And see what is taking place with yourself, and then you can have hope because at least you're awake enough. And then you do something and you will probably fight a little bit about certain characteristics that now stick to you because you don't want to throw them off.

You understand what I mean by the meaning of Work now? You understand the way I see the meaning of Gurdjieff? You understand

what is needed in this life?

You also know now what I think is needed in a group. There is no nonsense about it. And there is no withdrawal on my part. I will never change this kind of an attitude, even if I can be nice and kind and answer sometimes your utterly foolish questions-- which you can answer by yourself if you would just use your brain a little bit, and sit and think and think and think! Until you finally find a solution--but you must be alive to that.

So, next time, when we meet, you bring something of your own. Don't expect me to just sit and pour out a little bit of--what will I call it?--commonsensical wisdom. A lot of nonsense that doesn't even appeal to you--and sometimes you think that I am a little fanatical, perhaps a little too emotional. And how little do you understand of life? Of yourself? And how little do you know of what could help you in your daily life if you only wished?

And so, I hope next time when we meet that you are really in a state of questioning--like a man should remain all throughout his life--a question mark. And that he tries with this kind of Work to straighten out that question mark, to become a man. And when he waits a little too long, he is too decrepit and he will keep on being bent and bent because that will remain forever and ever the sign of old age. And it also will remain the sign of a crystallization which is permanent as far as this present life is concerned. Don't let it happen to you. When you are flexible, flex your muscles, psychologically as well as physically. Wake up each morning with the idea that one never knows what can happen. Maybe today--who knows that maybe today you die.

I will let Bill know when I come back. I hope all of you come, even those who are new. We will talk about Work. We will talk about the Ideas. We will talk about what you should do. Now don't stay away! Simply because I happen to be here, and another time I'm not here, and then you come when I come. There is nothing in me. The rest can tell. All these people who have been in contact with Work. Don't just come to come for once and then forget. Do something and come back. Even if you dislike it, come back!! Because it's worthwhile exactly because you dislike it. Maybe you'll find out something in wanting to stick with something you really do not understand as yet.

Goodnight.....